

Religious Notices.

First Presbyterian Church—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 A. M. and 7:30 P. M. Sunday-School at 12 M. Sunday-School prayer-meeting Sabbath, at 7 P. M. Weekly prayer-meeting Thursday, at 7:45 P. M.

First Baptist Church—Rev. Ezra D. Smith, Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M. Sunday-school at 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Prayer meeting on Thursday evening. Young People's meeting, Tuesday evening at 7:45 P. M.

Methodist Episcopal Church—Rev. Albert Main, Jr., Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M. Sunday-school at 2:30 P. M. Prayer meeting, Thursday evening at 7:45 P. M. Class meetings, Tuesday and Friday evenings at 7:45 P. M.

Westminster Presbyterian Church—Rev. Mr. St. John Franklin, Rev. S. W. Duffield, Pastor. Sabbath services 10:30 A. M. and 7:30 P. M. Sunday school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening in Chapel parlor.

Christ Church (Episcopal)—Liberty street—Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock. School service, 7:45 A. M. except Saturday, in which it is 3:45 P. M. Sunday school at 3 P. M.

Hope Chapel—Sunday school every Sabbath at 3:30 P. M. John G. Broughton, Superintendent.

Church of the Sacred Heart—Rev. J. M. Nardiello, Pastor. First mass, 8:30 A. M. High mass, 10:30 A. M. Vespers, 3 P. M. Sunday school, 2:30 P. M.

Berkeley Union Sabbath School—Hold in Berkeley Union Sabbath School, Bloomfield Avenue, every Sunday at 3 P. M. John A. Skinner, Superintendent. All are welcome.

Watseking M. E. Church—Rev. J. E. B. Pastor. Sunday services: Preaching at 10:30 A. M. and 7:45 P. M. Sunday school 2:30 P. M. Class meeting Tuesday evening at 8 P. M. Prayer meeting Thursday evening at 8 P. M. Children's class for religious instruction Saturday at 3 P. M.

St. Paul's Episcopal Church, (Watseking) Rev. James P. Facon, Rector. Service, Sunday 10:45 A. M., 7:45 P. M. Sunday school, at 9:30 A. M. Seats free. All are invited.

German Presbyterian Church—Rev. John E. Endlin, Pastor. Hours of service, 10:30 A. M. and 7:30 P. M. Sunday school 2 P. M. Prayer meeting, Tuesday evening at 7:45 P. M.

Reformed Church (Brookdale)—Rev. William G. E. See, Pastor. Sabbath service 10:30 A. M. and 7:30 P. M. Sunday school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

Silver Lake—Sabbath school held every Sunday, in the hall, at 3 P. M. Mr. Herbert Smith, Superintendent. Gospel meeting every Sabbath evening at 7:30 o'clock. Prayer and Conversational meeting, Wednesday evening.

St. Mark's Church, (Bloomfield Ave.)—Sunday services: Preaching at 10:30 A. M. Sabbath school 3 P. M. E. A. Smith, Preaching 7:30 P. M.

Rev. Jeremiah Murray, Pastor.

The Harp of Heart-Strings.

SPINNING.

Just as the spinner turns the wheel
And with her song winds in her thread,
So as I turned the wheel of thought,
Its every round new pleasure brought,
Until "There is," I said,

"No joy that can compare with mine—
In all the world no heart so blest!"
And so the whole day long I spun,
And fast, so fast the thread wound on
Hope's shuttle in my breast.

But while I in the sunlight turned
The busy wheel and sang my song,
And while my shuttle was so full,
And all the thread so beautiful,
My spinning all went wrong.

The thread it broke and slipped my hold,
Till I could not discern
Where and which was the end I sought;
It tangled, and the wheel of thought
For me refused to turn.

In the old-time exultant way;
My hand its cunning all had lost;
It could no longer drift spin,
Because the thread had in
The thread of sorrow crost.

HELEN A. MANVILLE, La Crosse, Wis.

LITERARY NOTES.

—There are men "whom not to know argues one's self unknown." But to find the "unknown" ones who do not know them, we have only to go to the places where the great men were born. A gentleman visiting Stratford-on-Avon saw a rustic sitting on a fence.

"That's Shakespeare's house, isn't it?" he asked, pointing to the building.

"Yes."

"Ever been there?"

"No."

"How long has he been dead?"

"Don't know."

"Many people come here?"

"Yes."

"Been to the house?"

"No, never been to the house."

"What did he do?"

"Don't know."

"Brought up here?"

"Yes."

"Did he write?"

"O, yes, he wrot!"

"What was it? You must know."
"Well," said the rustic, "I think he wrote for the *Bible*."

—The great literary names of the country stand for domestic purity and the home virtues. Irving did not marry; but after Miss Hoffman's death he lived like a true knight, carrying his heart for an invisible bride. Longfellow's home was sweet and beautiful as any poem he ever wrote. Nothing could exceed the genial pleasantness of the home life of Bryant; of the Danas, father and son; of Hawthorne, whose gifted wife gave him so much cheer and aid in his work; of Bayard Taylor, and of Dr. Holland. Emerson's home at Concord was an idyl, and hard-hearted people who visited him did not wonder that he talked so softly and sweetly and believed that all human beings have an angel side. How could he help being everything noble or believing everything good who lived in paradise?

—Walt Whitman is above the average height, his hair and beard are long and white as snow, and when he sits with his back to the light from the window, there is perceptible in his ruddy face a deep,

rich, almost maroon color. The face must have been very handsome once, and now, as he talks, the lines of age fade away, the face takes on the look of youth again and the beauty of a portrait that hangs on the wall. His eyes are blue-gray, and his forehead prominent just above the eyes, but not high. Although he will not clothe his ideas in the old forms of poetry, he has not declined to dress his body in the style of garments which poets affect, and his expanse of shirt bosom, fastened with a white button the size and shape of a buttonwood-ball, and his vast rolling collar, are of spotless purity.

—Charles Dickens inherited from his mother a keen appreciation of the droll and of the pathetic, as also considerable dramatic talent. She is described as a little woman who had been very nice-looking in her youth, having bright hazel eyes, and being a thoroughly good-natured, companionable body. She possessed an extraordinary sense of the ludicrous, and her power of imitation was something astonishing. On entering a room she almost unconsciously took an inventory of its contents, and if anything happened to strike her as out of place or ridiculous, she would afterward describe it in the quaintest possible manner. In like manner she noted the personal peculiarities of her friends and acquaintances.

—Macaulay had extreme sensibilities. Many things that appealed to his pity easily moved him to tears, whether in the nature of things before him, at the theatre, or on the printed page. He loved his sisters throughout his life with an intense and worshipful love, such as those noble and refined minds are capable of feeling. The marriage of one of them excited feelings akin to jealousy, and when death robbed him of her, it nearly broke his heart. For a person who made so many desirable acquaintances, he formed but few true friendships. He was suspicious and slightly selfish.

—"I have finished my book ('Middlemarch')," wrote George Eliot to Alexander Main, "and am thoroughly at peace about it—not because I am convinced of its perfection, but because I have lived to give out what was in me to give, and have not been hindered by illness or death from making my work a whole, such as it is. When a subject has begun to grow in me I suffer terribly until it has wrought itself out—become a complete organism; and then it seems to take wing and go away from me. That thing is not to be done again—that life has been lived. I could not rest with a number of unfinished works on my mind. When they—or, rather, when my conception has begun to shape itself in written words, I find that it must go on to the end before I can be happy about it. Then I move away, and look at it from a distance without any agitations."

—On one occasion Joel Barlow, the youngest of the triad of American poets during the struggle for independence, met Oliver Arnold, a cousin of Benedict Arnold, the traitor, in a book-store in New Haven, and asked him for a specimen of his talent for making extempore rhymes. Oliver at once said, in allusion to Barlow's poetic version of Watt's Psalms:

"You've proved yourself a sinful er'er';
You've murdered Watt and spollied the meter;
You've tried the word of God to alter,
And for your pains deserve a halter."

—Mr. Gladstone, it is said, rarely writes anything with his own hand, his gift of spontaneous composition, like Mr. Doyle's, amounting to improvisation. His treatise upon the Greek drama was dictated from a few notes to a staff of short-hand writers, who paid the right honorable gentleman a visit every morning for a couple of hours, and took turns as they do in the "gallery," passing their manuscript to the printer at the end of the day.

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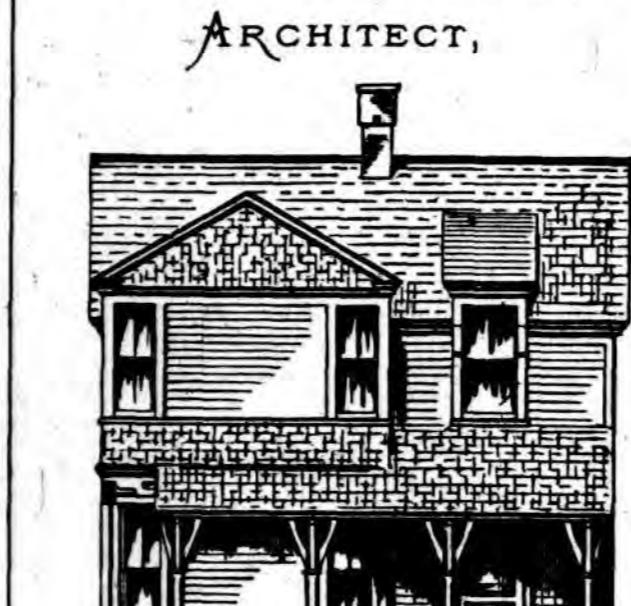
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